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EMMANUEL

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VOL. VIII.

MAY, 1890.

No. 11.



# Expositor



# HOHNNESS



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## CALENDAR OF HOLINESS MEETINGS.

Every Tuesday, at 3 p.m., at 207 Bleeker St. A hearty invitation is extended to all to attend this meeting. Friends are free to come late or leave early when they are not able to remain during the whole service, which usually continues for two hours. Strangers in the city will easily find the place by taking any Sherbourne Street car as far as Howard St., and a very little inquiry at that point will suffice to find the place, as it is quite near.

Every Saturday evening, at 8 p.m.; at the residence of Bro. Graham, 50 Hayden St., first street south of Bloor St.

Brockton Methodist Church, Friday evening.

Every Saturday, at 7.30 p.m., at Dundas Street Church.

Every Sunday, at 4 p.m., at Berkeley St. Church.

Every Monday, at 8 p.m., at Queen St. Church. This is led by Dr. Ogden. Is well attended, and will well repay strangers visiting the city for attending.

At Summerville, at the residence of Bro. Harris, every Tuesday evening, at 8 p.m.

Wilsonville, every alternate Monday evening, at 8 o'clock.

At Hagersville, at the residence of Erastus Hagar, every Saturday, at 8 p.m.

At Galt, at the residence of J. K. Cranston, 24 Oak Street, Sunday, 3 p.m.

## THE SO-CALLED "GALT HERESY CASE."

THIS book, containing a full account of the trial of the Galt friends, with two remarkable letters written by an independent onlooker, can be had by applying to J. K. CRANSTON, Galt, Ont. The original price, 25 cents, has now been reduced to 10 CENTS PER COPY, or \$1.00 per dozen. Reader, can you not accomplish something in this revival by distributing some of them?

THE

# Expositor of Holiness

Vol. VIII.

MAY, 1890.

No. 11.

## THE YEARS OF GOD.

Gleaming with a solemn glory,  
In a monody sublime,  
All the years of God are waiting  
For the dying throbs of time ;  
Waiting till the years of shadow—  
All the sorrow-haunted years—  
Pass, to be no more remembered  
'Mid the music of the spheres.

Whirling their eternal cycles,  
Come the endless years of God,  
Beauteous in their hallowed seasons,  
Where no mortal feet have trod ;  
Endless in their glad profusion,  
Garlanded with fadeless flowers,  
Ah, the years of God are waiting  
To succeed these years of ours.

Holier than the southland summers,  
Brooding in the lap of night,  
Brighter than the sun at noonday,  
Flooding all the land with light ;  
Sweeter than the sweetest pleasures  
That can cling to earth's low sod,  
Are the joys that wait the faithful  
In the endless years of God.

In the untold seas of glory,  
'Neath the glow of heaven's bright sun,  
Runs a law of compensation,  
For each duty nobly done ;  
And the pearl-white gates are entered  
By the pilgrims' feet who trod  
All the thorny ways of earth-life,  
Waiting for the years of God.

All the heartache, all the sadness,  
All the sorrow-haunted years,  
Will be banished, and a gladness,  
Thrill through glory's shining spheres ;  
And each heavy burden carried,  
Every path of duty trod,  
Will be wings by which we hurried  
To the endless years of God.

May our Prince and Saviour guide us  
In the paths that lead to heaven,  
From each snare and danger hide us,  
Furnish strength for duties given ;  
May He ope at last the portal  
Leading up from earth's low sod,  
And may we, sublime, immortal,  
Share the endless years of God.

—*Messiah's Herald.*

## REAL FREEDOM.

“I call that mind free which does not content itself with a passive or hereditary faith, which opens itself to light, whencesoever it may come, which receives new truth as an angel from heaven ; which, while consulting others, inquires still more of the oracle within itself, and uses instructions from abroad not to supersede but to quicken and exalt its own energies.”—CHANNING.

How the essentials of Pentecostal truth, one after another, appear in various forms as desirable possessions, now as snatches of apparently intuitional knowledge, again embodied in aspirations, and not infrequently, as in the above quotation, as the outcome of long intellectual research, coupled with close and wide observation of men. This true liberty, here cognized as through a glass darkly, is seen in its perfected image in Pentecostal truth. For where the Spirit of the Lord is, in this Pentecostal sense, there and there only is true individual liberty.

The mind made free, by absolute abandonment, to follow the Holy Spirit as guide paramount, does not, in the very nature of the case, “content itself with a passive or hereditary faith.” For it proves *all* things, even the dogmas of its own denomination, and holds fast only that which is good. It digs down far below the strata of formulated creed

and dogmatic teaching, even of the most venerated of men, and builds its house on the immutable *word* of the Lord as its foundation, even upon the "thus saith the Lord," spoken *within* in all the clearness and perfection of proof which the Holy Ghost brings with Him in guiding believers individually into all truth.

Yes, and whilst so doing, the man who is free in Christ Jesus, gladly "opens his mind to light, whence-soever it may come." And all new truth is received not merely as "an angel from heaven," but as the embodiment of truth, whether it is received as syllabled out in the open book of nature or more clearly spoken from the human heart, whilst amidst the acquirement of all knowledge "the oracle within," the Spirit of God dwelling within as a clearly recognized guest and friend, representing the Godhead according to the definite revelation of Jesus Christ, has right of way throughout the entire being.

He whom this truth makes free is free indeed. He is free as being emancipated from the yoke of bondage which tradition, superstition or human assumption would fain place upon him. He is free from the yoke of a morbid or diseased conscience in himself or in others, and all the false judgments and self-upbraidings which result from this prolific source of unrest, for henceforth He that judgeth him, and He alone, is the Lord.

Finally, whilst this absolute abandonment to Pentecostal truth "quickeneth and exalts" the energies of him so walking in the Spirit, it neither supersedes nor destroys the human, but so co-works therewith, that is, becomes their complements, that then, and then only, can a man be said to be a complete man in accordance with the thought of God.

MAN, without the protection of a superior being, is secure of nothing that he enjoys, and uncertain of everything that he hopes for.

LIVE then to-day; be it thy earnest care to improve the present hour. This is your own, and it is your all. The past is as nothing to you; it is not yours; perhaps it never will be. Therefore live to-day; lose not an hour; use this moment, for it is your portion.—*John Wesley.*

## EFFORTS TO MAKE RULES AND REGULATIONS FOR OTHERS.

This will always show itself where the walk in the Spirit is not complete and continuous. He who does not so walk is not well enough acquainted with the Comforter, and so has not sufficient confidence in Him to leave his brother in His hands for sure, unerring guidance concerning all things. Many who have obtained rest concerning the dress question, physical manifestations, leadership and bodily health, and can leave their brethren in the hands of the Spirit with restful assurance that they will be led into all truth concerning these things if they carry out the instructions of the Guide Divine individually received, can still perchance show lack of confidence in the work of the Spirit in other directions.

What about leaving our brother to the tender mercies, and all-wise individual guidance of the Holy Spirit in such matters as attendance on the various church services, private, public or family prayers, giving money for church or benevolent purposes, attending to the ordinances of the Lord's Supper and Baptism, and Bible study?

Now, none of these are questions of morals; they all immediately and exclusively connect themselves with the attitude of the soul towards God. And further, we remark just here, that no brother can dogmatize to another concerning any or all of these things without immediately kindling the fires of sectarian animosity and rending the body of Christ. He who presumes to make the true discipleship of another depend on practising his views on any of these matters, no matter how orthodox his views may chance to be, to that extent sows the seeds of dissension, and makes impossible perfect unity in the Spirit between himself and all the followers of Christ.

But this thought, to be of any value, must have all possible latitude, and our brother believers be left in the hands of God for individual guidance in these directions without any limitations whatever on our part. For the moment we make any limitations in any direction, then the truth of Christ's utterance,

"He will guide *you* (every one) into all truth," would be challenged, and a rival truism set up, viz., "He will guide you in some things, and we will guide you in others."

Hence it will be readily seen that in dealing with our brother Christians our main business is to see that they walk in the Spirit in these things, but whilst we may unhesitatingly use the test of morality in deciding concerning the fact, we are clearly shut out from using as a test any peculiarities in practice concerning the things above mentioned. For we have no Scripture warrant that perfect obedience to the Spirit will harmonize the practice of all concerning any or all of these things.

#### "CHOOSE YOU THIS DAY."

In this advice or command the *now* element is very pronounced. It is *now* that the choice must always be made. This choice may appear to be between two apparently trivial matters, and as likely to end with them as far as results are concerned; but seldom is this the case, even in temporal matters, and still less often in spiritual things.

A minister is hesitating in his choice between two texts for the Sabbath's sermon, and the intimation comes to him from the Holy Spirit to take Him into his confidence in deciding the matter; but he is instinctively aware that in so doing, after the scriptural pattern, it would virtually commit him to the practical acceptance of the Holy Spirit as his guide paramount for life; and hence he vacillates and temporizes and finally contents himself with breathing out an aspiration after divine knowledge, but *chooses* to reject the Guide Divine, and so continues to walk in doubtfulness and uncertainty.

But could not the guidance of the Spirit be obtained at such a time with the understanding that the acceptance of such help was only for this occasion and to be dispensed with in other matters? We unhesitatingly answer, no.

It is true that want of knowledge concerning his privileges in this the Spirit's dispensation and ignorance of

the Spirit's work as guide and teacher, might stand connected with his after failure to be led continuously by Him. But his consecration to Him in perfect, reckless faith must always be measured by his knowledge of Him in these respects, else in vain does he look for distinct, positive guidance in any matter. "Let not that man think that he will receive anything from the Lord."

If then any believer is convinced in his mind that the doctrine of divine guidance is a distinct part of Christ's revelation to man, every act in life may have this exhortation surrounding it: "Choose you this day whom ye will serve." And every time he fails to accept consciously the guidance of the Spirit in any doubtful or perplexing crisis in life he chooses against the claims of the Spirit, not only concerning the point at issue, but concerning all future time.

Certainly forgiveness and plenteous redemption is provided for such an one on his genuine repentance, but that does not alter the fact that eternal issues are involved in every choice made at such crises of life.

Settling the simple matter of the text for the Sabbath's discourse may connect with itself such matters as years of unpopularity, a poorer class of circuits, public arraignment on the charge of heresy, change of church relations, on the one hand, and peace of conscience, confidence towards God, the rest of faith, joy in the Holy Ghost and increased efficiency as a Christian worker, on the other.

So also in any and all the walks of life, "choose you this day" comes to us freighted with tremendous issues as we face the various acts of life, for an intelligent acceptance of the Holy Spirit as guide in any one matter means absolute abandonment to Him in all the future, as far as our knowledge of His claims goes.

A WEAK mind is, like a microscope, which magnifies trifling things, but cannot receive great ones.

THE great fact is, that life is a service; the only question is, When will we serve?

## FILLED WITH THE HOLY GHOST.

“But Saul, who is also called Paul, filled with the Holy Ghost, fastened his eyes on him and said.”  
—Acts xiii. 9.

Not Paul, being entirely sanctified, or Paul, having obtained the blessing of a clean heart, nor yet Paul, being perfected in love, but Paul, filled with the Holy Ghost.

Whence this change in nomenclature? Is it not seen in this, that they who profess to have obtained a second blessing under any of these modern names are ever ready to take the attitude of seekers after what it is said here Paul possessed?

It is conscious lack which makes professors of holiness hesitate to use Pauline language and substitute something which evidently means less. Imagine Paul gathering Christians about him and aniting with them in a reconsecration service, and spending much time in seeking to be filled with the Spirit in Pentecostal fulness! Well, we could imagine such a thing to take place in his after-life, but then we would expect to find that he too would become thereafter shy of the expression, filled with the Spirit, and substitute some expression which implied an inferior experience, when consecrations and reconsecrations would begin to characterize his religious life as the natural result. And so we would expect to read further on in the Acts: “And Paul finding certain disciples said unto them, Have you received the blessing of a clean heart since you believed?” So also in the great climactic sentence in the eighth chapter of Romans it would read, “The righteousness of the law is fulfilled in us who have received the blessing of entire sanctification.” Elsewhere you would read, “Get the blessing of perfect love and you will not fulfil the lusts of the flesh.”

Then at the close of his life what a modernized mutilation we would see of his magnificent death-bed utterance, “I have *tried* to fight the good fight of faith. Amidst much that is very imperfect, I trust I have humbly finished my course. I trust I have striven to keep the doctrinal faith pure from the poison of heresy. Henceforth, through the merits alone of the Saviour, in spite of

my defective life, I believe there is a crown laid up for me which the Lord, the *merciful* Judge, will give to me in that day, and not to me only, but also to all who at death are trusting alone in the merits of Christ for salvation.”

Yes, it is seemly that those who only have this modernized experience should multiply their consecrations, and gather together often about the altar of prayer, if happily they may exchange the modern for the ancient type of holiness.

## FAULT-FINDING.

In this article we wish to draw attention to a subtle kind of fault-finding which generally escapes notice, and indeed is often, alas, too often, given an entirely different name.

Here is a church member, in a comparatively cold, formal church, but led by the kindly providence of God, he or she attends a camp-meeting or convention, and is at once aroused into life and activity. As a genuine lover of the truth he listens to distinctive testimony and teaching concerning Pentecost and its privileges, and finally welcomes the Comforter to His loved abode in another human heart.

On his return to the lukewarm church he now hopes to inspire it with the same spiritual life and joy in the Holy Ghost of which he is now happily possessed, but he is met with such a sluggish indifference on the part of the many, and active antagonism on the part of a few, that his surprise and astonishment know no bounds.

Now, if this party walks closely with God, and permits the Holy One to teach him all things, obeying Him implicitly in all His commands, even to the minutest, he will, amidst all this, continue to have rest of soul and unlimited patience in doing the perfect will of God, even if years should elapse before he should see public evidences of successful work done for the Master; and in the meantime he would know with restful certainty that he was accomplishing all things possible in the Lord's work.

But if at any time there should be failure to be led implicitly by the Spirit,

then there is apt to be witnessed this species of fault-finding we here wish to allude to. Lack of success in spreading scriptural holiness will be made to be the fault of the church or the minister, and by insensible degrees the tongue will become eloquent in magnifying to others these things as the reason why successful work can't be done by him. Under these circumstances how readily and confidently he can find fault with the preaching or with the conduct of the membership. He waxes indignant over the extravagance in dress on the part of the congregation, is horrified at the desecration of the church premises by tea-meetings, fairs, concerts and lectures; always implying, if not saying it, can you wonder that I can do nothing in spreading the Pentecostal experience in such a church or community?

Now we give it as our decided belief that in ninety-nine cases out of every hundred this fault-finding is the sign of failure to walk in the Spirit. "You did run well, who did hinder?" Well, we will admit that these things were the hindrance in your case; but it was not of necessity. You could have continued to walk in the Spirit, when no weapon against you could have prospered. It is not the removal of these obstacles you need, but a return to the simple fight of faith. Again accept the Comforter in *all* His offices, and at once you will have rest of soul concerning all these perplexing matters.

The work of spreading scriptural holiness is not accomplished according to your efforts, however multiplied, but according to your faith, that is, in this connection, according to your perfectly carrying out all the directions of the Holy Spirit as He gives them to you, whether they indicate quietness or activity on your part. "It is not by might or by power, but by My Spirit." You cannot have the power of the Holy Ghost in Pentecostal fulness unless you are minutely carrying out His directions. Then it matters not whether on the bed of sickness, in the closet of seclusion, or in the conspicuous activities of church or secular life, you do *all* things in His mighty power, and they are by *Him* to full perfection brought.

But be well assured that when you *thus* work, the obstacles which you now magnify will cease to be a disturbing quantity in your life. They may and doubtless will excite your sorrowful thought and excite your sympathetic concern; but never will you put them forward as an excuse for want of success on your part. Like your Master, you will neither *fail* nor be *discouraged*.

And so our advice to all who find themselves drawn into this crusade against churches and ministers, suspect that at some point you have failed to walk in the Spirit. Examine yourselves whether you be in the faith. Know you not how that *Christ is formed in you* except you be reprobates.

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#### EXPOSITION.

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"Then said Jesus unto them, My time is not yet come; but your time is always ready."—JOHN vii. 6

A superficial reading of this passage would permit one to think that the words of Jesus had only to do with the question then in hand, viz, the simple matter of going to attend the feast at Jerusalem.

But close study of the verse will show that there is in it the enunciation of a truth of grander importance. Jesus contrasts Himself, as one led of the Father, with those who did not recognize within them a supreme power as guide paramount into all truth. Hence surrounding, outward circumstances ever decided their course of action, their time was always ready. The simple fact that the time of the annual feast had come settled the matter for them. For they were under the law, and the law distinctly commanded their attendance at this coming feast.

Not so, however, with Jesus. He took His instructions from the Father direct, who superseded in Him the letter of the law, and His instructions to go had not yet been given; "My time is not yet come."

Now this contrast exists between all who walk in the Spirit; and those who walk in obedience to the letter of the



law. The hour appointed for public or private worship, for the administration of the sacraments, the appointed time for prayer, for fasting or for alms-giving makes its varying demands as these successive duties appear, and these demands are met without any recognition of a superior monitor or guide within, whose claim to be heard is superior to all else. The only modifying circumstances are looked for without. Business, pleasure or sickness, clamor to be heard and are not denied a hearing, but the Holy Spirit, as having recognized power to cancel times and seasons, never. Hence the time of such is always ready. That is, it can be known by a simple appeal to reason and common sense, and as these make set times and seasons, with surrounding circumstances, their only basis of action, decisions can be come to at once—their time is always ready.

Not so, however, with the Spirit-led believer. For the Holy Spirit, being supreme in every respect, has the right to withhold knowledge as well as to impart it. He speaks as distinctly and with as clear a call for strict obedience when He shows us that our time is not yet, as when He commands us to go forward. And like as with our Master, we recognize His right to interfere with all times and seasons in our life, however venerated because of human or presumed Scripture sanction.

Certainly it is not the impulse of the natural heart of man to exclaim concerning this fact:

"Oh, blissful lack of wisdom,  
'Tis blessed not to know,"

for it really constitutes a large part of the fight of faith to prefer divine guidance to guidance by reason, untrammelled by the superior claims of the Divine Spirit. But complete victory is quite within the possible at this point, until we can sing truthfully and intelligently:

"So on I go—not knowing;  
I would not if I might;  
I'd rather walk in the dark with God  
Than go alone in the light,  
I'd rather walk by faith with Him  
Than go alone by sight."

WORK helps you to relish your food.

## IRREPRESSIBLE PREACHERS.

A few years ago, says the *London Signal*, three Primitive Methodist preachers went to mission a town in Worcestershire, and when they commenced the service, there were present a magistrate, a clergyman, and a constable. The constable was ordered to take the preacher down, and took him down and put him in prison; but there was immediately a second one up preaching away. The magistrate ordered the constable to take the second one, and then the third one was up preaching away. He had orders to take the third, and he put them all three together into the prison, but they made considerable noise there. The magistrate went to the constable, and he said, "What a noise those men are making; go and separate them, and do not let them make a noise like that." So the man went in and separated them, and he put two of them into a cell with a robber, and they preached the Gospel to the robber. They preached to him, and they prayed with him, and they got him converted. And there was more noise than ever now. The magistrate said, "I told you to separate those men." "Well," he said, "I have separated them." "Separate them again, then." "Well," he said, if I separate them again they will all get it. That robber is as bad as they are now."—*Bombay Guardian*.

Yes, this is the true characteristic of the Gospel, for it is leaven, and tends to propagate itself wherever found. All efforts to stop its propagating power from without must fail. The only successful way to prevent its spread is by destroying the *quality* of the leaven.

A man filled with the Holy Ghost will always be in that spot of the earth where he can best propagate the Pentecostal experience, no matter if that place is the sick-room, the profane work-shop, the desert or the prison, for the Almighty is He who appoints him his place, and He causes *all* things to work together for this end. All we have to do is to continue to walk in the Spirit, and the "all power" given to the great Captain of our salvation is our guarantee that we shall fulfil the spirit of His directions fully, viz.: "Go into all the world and preach the Gospel to every creature."

But the great mistake made by many is that they think they can preach successfully without submitting to be

led of the Spirit in all things. They may make a promising start, and in the eyes of worldly people seem to succeed for a time; but sooner or later their human efforts subside, and their work dies with them. But he who walks in the Spirit knows not, as an experience, these spasmodic efforts which, like the light of the moon, waxes and wanes, but is as the sun which grows brighter and brighter unto the perfect day—changed from glory to glory by the Spirit.

### PRESBYTERIAN CHURCH.

THE CONFERENCE IN CONNECTION WITH THE  
SYNOD OF TORONTO AND KINGSTON.

ORILLIA, May 12.—The Conference in connection with the Synod of Toronto and Kingston began this evening in the Presbyterian Church here, Rev. James Middlemiss, D.D., presiding. After devotional exercises, Dr. Middlemiss delivered a brief introductory address regarding the Holy Spirit's work in redemption in all its completeness. There is not in the minds of the people a due apprehension of the Spirit's personal agency. The personal work of the Holy Spirit in the entire work of redemption is a matter of faith. It is a subject of divine revelation. It is the work of a Divine Person. He is the author of all the good we experience. We ought to all live in the spirit of prayerful dependence on the Divine Spirit, for unless we do, our apprehension of the Spirit's personality is apt to be slight. We should seek to have a distinct realization of the Spirit's presence and power, and that this should be quickened and strengthened. The promise of the Holy Spirit, dates back to the first promise of God's glorious redemption. The present dispensation has the promise in fullness far beyond the experience of former times. The ancient prophets foretold the full and glorious outpouring of the Holy Spirit. The full interpretation of these prophecies is to be found only in the new dispensation. But why the barrenness of Christian work to-day? Why are conversions so few and so far scattered? It would be a mistake to despond or to rest in the notion that the state of depression is to be permanent. Unbelief is one principal clause of the inefficient character of the work which we deplore. Of one thing we may be certain, that the fulfilment of God's promise is only delayed; its ultimate fulfilment is sure. Let

us not be despondent. The hindrances to the realization of God's promise are in ourselves. Where else can they be? It is unbelief. Let us enter on this Conference in an earnest and hopeful spirit. Conversions in the heathen world are numerous. The spirit of unbelief is abroad in Christian lands. It may be that the strong man armed, feeling that it is the last time, is eager as never before to hinder the progress of Christ's truth.

Rev. John Somerville spoke of the Holy Spirit in His present office in the Church. It was the intention, he said, that at this Conference they should go over the ground of the Spirit's work, laying special emphasis on the personality of the Holy Spirit. He is too often spoken of slightly and as if an impersonal influence. The personality of the Holy Spirit is not sufficiently emphasized in our preaching. We fail to realize that many see no other Christ than that they see in the lives of His followers. Professional followers are the only Bible that many people have. Our lives must be inspired by the Spirit. Doctrines are dead things unless they are inspired by the Spirit. The widely differing experiences of affliction were alluded to. One case hardened, the other softened and touched; in one case the Spirit was absent, in the other present.

Rev. Alexander Jackson, in the absence of Rev. Mr. Johnson, Lindsay, opened the discussion of the next topic. Short and direct remarks having a practical bearing were made by Rev. Messrs. McAlpine, J. A. R. Dickson, J. B. Duncan and others, and a pleasant and profitable meeting was closed with prayer and the benediction.—*Mail*.

### REMARKS.

We are glad to note this distinctive effort to emphasize the character and work of the third person in the Godhead, and we trust that the conference here alluded to and described will find many imitators.

A call for such a gathering, although on a larger scale, has been made by some in the Methodist Church, and if responded to will doubtless result in much good.

It will require very much distinctive teaching after this pattern before the proper balance will be restored, and it can be truthfully said that the especial work of the Holy Ghost has been recognized as amply as that of the Lord Jesus Christ.

### DO WE UN-CHRISTIANIZE THOSE WHO OPPOSE THIS DISTINCTIVE TYPE OF HOLINESS?

A prompt, all-comprehensive answer can scarcely be given to this question, for reasons which will appear further on. We claim that this is the revival of the identical type of holiness which commenced on the day of Pentecost, and of which the "Acts of the Apostles" is the real history.

Now this contention is either true or false. If false, then the conduct of professed Christians towards us must be judged by the precepts of Christ, which describe what the conduct of the spiritual should be toward an erring brother. If there is displayed the true spirit of the Master, which endeavors to restore those who have gone astray, in the spirit of meekness, considering themselves, lest they also be tempted, then for us to un-Christianize our opponents because of these efforts is wrong, for two reasons: (1) They are really illustrating Christ's teaching in their conduct, and (2) they are not wrong in the meantime in proclaiming it as a fact that we have gone astray. But, even admitting we are wrong, any attitude or conduct on the part of opponents or critics which is clearly contrary to the spirit of the teachings of Christ, of itself un-Christianizes them as certainly as if that attitude or conduct was displayed against those who were in the right.

The Samaritans, we all admit, were wrong in refusing common hospitality to Christ and His disciples, and the apostles were perfectly right in condemning them therefor; but they were wrong, according to the distinct showing of Christ, when they showed an un-Christ-like spirit in their just condemnation of those who did the wrong.

So it is evident that the rightness or wrongness of our distinctive teaching or experiences in no wise affects the quality of the actions of opponents. To prove us heretics will not justify the slightest deviation from the laws of strict justice or Christ-taught long-suffering kindness. For still the law of Christ is binding on all. "Ye also ought to lay down your lives for the brethren."

But un-Christ-like conduct necessarily un-Christianizes him who is guilty of it. Hence it follows, that charging an opponent with improper conduct is tantamount to un-Christianizing him till that wrong-doing is rectified. A man cheats me in a horse trade. When I charge him with the fraud I virtually un-Christianize him, although he may be a professor of holiness or a minister of the Gospel; and, moreover, I continue to un-Christianize him, of necessity, until he brings forth fruits meet for repentance. Just so if one honestly believes me to be heretical and injurious to the visible Church, if he makes this his excuse for un-Christian conduct towards me, either in failing to be just toward me, or in exemplifying the love of Christ in his conduct when I am concerned, when I mention his injustice, or truthfully characterize his want of the spirit of Christ, I necessarily, in my thoughts, make it impossible that he can be a Christian, according to the Saviour's definition of that term, until there is not only a change in conduct, but also the past has been properly rectified.

These positions, thus brought out with some minuteness, must, we think, be accepted by all who make even a superficial study of the precepts of the great Head of the Church.

But we may be wrong in our judgments. Certainly, this *may be* attaches itself to all we do and say; and yet the positiveness that we are right in these, our several views or deliverances, may be as great as our positiveness of belief in the resurrection. But if our contention is a correct one, and we really and truly are illustrating the spiritual kingdom of Christ, and teaching His sublime truths, what then?

This one thing is certain, according to the plain, unmistakable words of Christ, that the conduct of our opponents is recorded in heaven exactly as if it were done against Christ Himself. There is no escape whatever from this conclusion if the premise is true. Hence it follows, also, that if such opponents had lived in the days of Christ's humanity they would have included Him in their opposition.

Now, with such logical connection be-

tween Christ and His followers, instituted and made necessary by the Lord Himself, when we claim that we are led of the Spirit, and so walk with God, doing His will in all things, as it is done in heaven, then to simply admit the fact of the open opposition or secret antagonism of any one or more professed Christians is to imply that they are opposed to, or antagonize Christ. The simple claim to be a follower of Christ, and pronounce on the opposition of another, makes absolutely inevitable this serious result.

As much as one may revolt from such a distressing position, the only possible alternative is the public admission that, after all, our profession of Christ-likeness is vain. But even if part of the above programme is left out and only the profession is made of walking worthy of God unto all pleasing, without any reference to others, it follows as a necessary result, that opposition to us is opposition to Christ—if our profession is true, and, therefore, if we are even honestly sincere in that profession, we must in thought admit to ourselves, that opposition to us because of that profession is the same as opposition to Christ.

We are perfectly well aware that in many quarters our expressions have been closely watched to see if we would at any time put these deductions into words and apply them to individuals or groups of individuals who have become pronounced in their opposition; especially when they have gone to the extent of excluding from the Lord's Supper, from places of worship, or have attached other pains and penalties to us because of our distinctive claims and teachings concerning the work of the Holy Spirit. Well, we trust we have dealt circumspectly in this matter thus far; and yet really there is no call for very great carefulness. The unspoken thoughts of all who have taken the trouble to look steadily at the subject must be after the pattern of this article. Certainly we see no call for Pharisaic denunciations or the fierce invectives of the fiery zealot on either side, but putting these thoughts in plain English cannot but be helpful to all concerned. We are simply having

to do with the inevitable, not with personal likes and dislikes.

Let the case be reversed, and a man be expelled from an annual Convention of the Canadian Holiness Association because he professed to be a Methodist, Presbyterian or Episcopalian, or because he was a zealous worker in propagating any of the creeds represented by these names; or suppose, further, that an unfair advantage was taken of him in characterizing him and his teachings in a periodical controlled by the Association, refusing to let him set himself right before its readers by a printed reply in its columns; or, still further, let them declare that they would do all in their power to prevent him from being at the same sacramental table in celebrating the death of Christ. We ask, would there be any hesitation on the part of minister and members throughout all these Churches in characterizing such conduct as un-Christian and as really and truly done against Christ Himself? This result would be inevitable, and would tally not only with Bible teaching, but would be the necessary logical conclusion from every Scriptural premise examined. Neither would this righteous judgment be in the least modified, even if the admission were made that all three *isms* were heresies.

Now it's a poor rule that wont work both ways; and so in this case, the rule works exactly the same with all parties; and, moreover, by looking at *both ways* it more clearly brings out the inevitable principle which permeates the whole subject, viz., un-Christianizing is not a matter of volition or epithet hurling, but is a *necessary* result of walking in the Spirit really or professedly, provided one or more show antagonism to such because of this real or professed experience.

But suppose the opposition to this type of holiness is the outcome of honest conviction, that the parties really and truly believe that they are doing God service, and proving themselves a positive blessing to the Church and the world by trying to stamp out this, in their honest judgment, serious heresy, is it right to consign them to hell for carrying out their honest convictions?

But who, we ask, keeps the keys of death and hell? Is it not Jesus Himself? and we have never heard of His delivering them up to a mortal man. True it is that there are some of His utterances which speak of man's judgment, under certain circumstances, being ratified in heaven; but whatever it does mean, it cannot possibly clothe any man with the almighty power to pronounce the judgment of perdition upon his fellow-man.

The sincerity argument is, has been, and always will be, a puzzling one, and the very complications connected with it more than suggest the fact, that it is beyond the power of the human to pronounce ultimate judgments in any case of propagandism or opposition thereto, much less give the final determination of God concerning any individual.

If the early Christians had been disposed to look upon the ultimate condemnation of any one of their opponents as assured, it would in all likelihood have been that of Saul of Tarsus, and yet the after history proved that whilst he made the greatest havoc in their ranks, he was of all their opponents the most conscientious; nevertheless, the sincerity argument did not carry full weight in his case.

We reply then, that whilst sincerity in teaching real or supposed truth, and conscientious convictions in refusing to accept, or as prompting to more or less intense dislike and antagonism to the parties so teaching, cannot of itself decide the whole question so as to enable one to pronounce exact, ultimate condemnation upon either party. On the other hand, it cannot be put forward as an excuse of such dimensions as to justify either. Still may the sincerity, the conscientious convictions, be honest in both, and yet one party be a Stephen and the other a Saul.

What, then, is the conclusion of the whole matter? We reply that it is a startling one. It is, that both those who are propagating this type of holiness and those who oppose them should proceed on the line of their honest convictions! We who are spreading this form of what we fully believe to be Scriptural holiness in the world, should

not even be checked in our work by the fact that our testimony and work seems to un-Christianize many, whilst honest, conscientious opposition to our work is better for all parties concerned than half-hearted patronage, lukewarm service or positive indifference.

## INDWELLING SIN AND CHRISTIAN PERFECTION.

### III.

BY JAMES MIDDLEMISS, D.D.

*The Believer's Filial Relation to God—Its Privileges and Claims—Perfect Maturity not a Pre-ent Attainment—Arminian Error Begging the Question.*

That God does not in this life extinguish sin in the Christian believer adds, as has been said, nothing to the essential mystery of the existence of sin. It is no small relief to know that, while its extinction is one of the reserves of His grace, He will surely overrule for good the sin whose existence and operation are permitted in the present state. Even now, strange as it may appear to some, and much as some may abuse God's permission of sin, the believer finds that it is overruled for good, both his own and that of others. That God permits sin to dwell in us, and to operate continually, according to the law of its nature, against our spiritual interests, results in our attainment of a knowledge of sin, and of the grace of God in Christ, which we can hardly think to be attainable otherwise. What believer knows anything of sin and grace on his first acquaintance with Christ, compared with the knowledge he attains in his conflict with the sin that dwells in him, and which, through the Spirit, he daily mortifies, in the confidence of the perfect deliverance in reserve for him? And how exemplary in relation to others is the Christian saint's conflict with the sin that dwells in him.

We propose in this paper to consider the subject of sin in the believer in connection with filial relation to God. The right apprehension of our relation to God as His children is, we cannot but think, fitted to confirm us in the truth in relation to the subject we are now dealing with.

From the time when being a wretched and helpless outcast infant, or as the believer after Paul may be ready to say of himself, an *abortive*, the emphasis of helplessness, God

in sovereign grace takes him up and makes him His own (Ezek. xvi. 8; 1 Cor. xv. 8) he is a son of God under the training of his Father in heaven. He does not stand to God merely in the relation of a subject to a sovereign, to whose clemency he owes the pardon of all his offences, and to whose goodness he is indebted for daily favors. He is, indeed, and can never cease to be, a subject. But he is far more. It is conceivable that we might have owed nothing more to the mediation of Christ than the rectification of our subject-relation to God. And the obligation would have been unspeakably great. That, instead of being criminals under sentence of death, we should be justified in virtue of our union with Him, who, being made sin for us, cancelled our condemnation by His death, and rose as our justified head, were a privilege which we could never adequately appreciate. But, "Behold what manner of love the Father hath bestowed on us that we should be called the *sons* of God" (1 John iii. 1). "To as many as received Him, to them gave He power to become the sons of God" (John i. 14). While the believer does not, in being made a son, cease to be a subject, he has as a son privileges and claims that do not pertain to him as a subject. He is now under paternal law, the law of his Father's house, which includes all the precepts of the moral law, and which he also called the law of Christ, because of the high obligation to obey it constituted by the Elder Brother's obedience unto death. But high as is the obligation to obedience to the paternal law, the breach of it does not involve the consequences which the breach of the sovereign's law by a subject does. It does not constitute the offender a criminal or involve forfeiture of his filial standing. It is not a *crime* demanding just retribution, apart from all regard to the interests of the offender; but a *fault* calling for chastisement in his interests, apart from regard to all other interests. And God, in raising the believer to the rank of a son, gives him claims of a very important kind, such as a subject has not on his sovereign. As subjects we have no claims on God except those of strict justice; but as a man's son has a claim on his father to the education and the training adapted to his capacities and his prospects, so, as sons of God, believers have a claim to the training that is fitted and necessary to make them eventually worthy in all respects of their heavenly Father—a training which includes paternal correction. No intelligent Christian will misunderstand this representation of filial privilege and claim.

We are less than the least of God's favors. We have in our natural state, as criminals, no claims to any good at the hand of God. But for our sin, not only would we have been exempt from evil, but we may well suppose God's goodness would have moved Him to reward man's retention of his integrity, by bestowing upon him good to which he had no claim in strict justice. Such a supposition is a reasonable inference from the fact that it has pleased God to redeem us at great cost from the condemnation: and curse of the law of our essential subject-relation to Him, and to make us His sons and daughters. In raising us of His free and plenteous grace to this high relation He makes Himself, in the fine and pregnant expression already quoted, a debtor to His own faithfulness.

In view of the claims that God confers upon us as His children, the question is not, Can He, or will He train them up to the full perfection of Christian maturity—a maturity including perfect sinlessness? For neither His ability nor His purpose can come into question in the matter. The time will surely come when their likeness to Christ will be complete in soul and in body, when they shall be without "spot or wrinkle, or any such thing," "holy and without blemish." The only question is, Does His word warrant the persuasion or the expectation that He will conditionally or unconditionally, in His training of them, perfect their deliverance from sin in this life? Does His word indicate that it is His purpose to make to them in this life such communications of His grace that they shall or may render to Him a submission and an obedience which are, whether permanently or for the time being, unaffected in character by the operation of indwelling sin—the "law in the members warring against the law of the mind?" Has He purposed, or does He promise, that He will in this life impart grace to us in such measure that we shall or may find that the sinful corruption of our fallen nature is wholly extinct or dead, or "wholly removed from our inmost spiritual being," so that every act of duty to God and man springs from a pure and fervent love, without any the least defect, and without any the least mixture of carnal or inferior aim or motive, and from a perfect faith in God without a shade of unbelief, or of undue, or inordinate creature confidence? Or, is it not so, while our sins are all forgiven, our condemnation fully and forever cancelled, and assurance given us that sin shall not have dominion over us, and that our failures in submission and obedience to the

law of our Father's house shall be forgiven on our confession, and (as we believe) shall, in no case, involve forfeiture of our filial standing, we are constantly reminded that God has not yet imparted to us, and will not while we are in the body impart to us, the grace in store for us, in the utter extinction of the sin of our fallen nature, and that therefore it is our wisdom and our safety to be in an attitude of constant watchfulness against an enemy yet resident within us and continually operating to our hurt?

In the course of recent controversy it has been pleaded by those who claim to have themselves attained to such sinless perfection as to be living without the consciousness of anything sinful on their part, that such an attainment is conditional on a man's giving himself wholly up to God to be guided and kept by Him, or, as some express it, on his "giving the Holy Ghost the right of way." Those who speak in this way, besides falling into the Arminian error of overlooking the *preveniency* of divine grace, by making their alleged perfection to depend upon and flow from an antecedent perfection of their own—a perfection of self-surrender—are in reality begging the question at issue. For, the question is not one that respects the correspondence between the character of the believer's self-surrender and its fruits in his life. Every believer in the act of his repenting or turning from his sin unto God, makes a self-surrender more or less complete and entire—a self-surrender which is his habit all his life. And the question is, whether, in any case, this self-surrender which every believer makes, *whole-hearted* as it is, in opposition to the *half-heartedness* of the man who is still double-minded, hesitating between God and the world, is so made and carried out in this life as to be unaffected by the operation of any remains of the original corruption of our nature? The question is not, whether the believer's self-surrender is perfect in the sense of being *real*, genuine, or sincere, and dominant and fruitful of good in the life; but whether it is all that it ought to be and would be, were it unaffected by the operation of the remains of sin in the soul. Nor is it a question whether such grace is given as shall keep the believer from such acts of positive sin or transgression that his sin is patent to other men; but whether such grace is given that the sin which never comes nigh to the birth in open transgression is not even conceived in the mind, allowed, that is, or imperfectly resisted in thought. We leave these questions with those who "through the Spirit are mortifying the

deeds of the body." But we cannot but think there must be at least some serious misapprehension on the part of the man who believes that God sees nothing in him that His grace has yet to suppress or remove.

#### REPLY.

In proposing to follow the writer of these articles we had no thought that we would have to compare his writings with his own formulated creed as brought out in the Confession of Faith, at all events, not in more particulars than the one concerning *indwelling sin*. But we find ourselves in a measure compelled to draw his attention to apparent discrepancies in other directions.

Indeed, there appears to us not only a looseness of statement on his part, at variance with the style of the framers of that creed, but almost a radical difference.

In the fore part of this third article he brings to the front the Calvinistic doctrine of the "*perseverance of the saints*." As a Presbyterian minister, writing more particularly to members of his own Church, he has undoubted right so to do. But he is bound by well recognized laws to be exact in his statement of creed, or, if finding it necessary to diverge from his recognized standards, to frankly state the fact and explain his action in the premises.

Let any one after reading over his article immediately read Chaps. xvii. and xviii. of the *Confession*, on "the Perseverance of the Saints," and "Assurance of grace and salvation," and he will find that the Fathers of his Church were much more careful and restrictive in giving their deliverances. We submit that the term *believers*, as used by Dr. Middlemiss, is by no means necessarily restricted to those described in the *Confession* as "They whom God hath accepted in His beloved, effectually called and sanctified by His Spirit." Then see how still further his generalized expression is sifted in the eighteenth chapter. "Although hypocrites and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God and estate of salvation,

which hope of theirs shall perish, yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavoring to walk in all good conscience before Him, may in this life be certainly assured that they are in a state of grace, etc."

The two articles taken together clearly imply that all who make a profession of faith in Christ may well doubt of their successfully abiding the test of the first chapter until they have attained to the assurance of the second chapter; whilst it certainly is implied that professed believers who are not giving *all* diligence to make their calling and election sure, after the pattern described in the latter chapter, cannot be recognized as believers at all.

But he is a very careless observer who fails to see that the body of *believers*, so called, in the Presbyterian Church, judged by this sifting process would be sadly diminished as to numbers. It may be a tribute to the Doctor's heart to show that he is much more comprehensive than his formulated creed in the use of the word *believers*. But that compliment, if paid him, must be at the expense of his logic.

Our common Master shows no such sentimental weakness when facing the great question of numbers; for, when asked if but few would be saved, He not only admitted the impossibility of the salvation of those who were not trying to be saved, but also added, "Verily, I say unto you, many shall seek to enter in and shall not be able."

Certainly it is very popular in this century, to widen the gate and broaden the way that leadeth unto life, implying thereby, that the many and not the few only go in thereat. But the popularity of it does by no means prove it right. In all kindness we ask our critic to lay aside his sympathies with modern sentiment long enough to compare his generalized thought, evidently wrapped up in his descriptions concerning those who are believers, with the teachings of the Master Himself, or even with the spirit of his formulated creed. Take the sermon on the mount and weed out professed believers by its exacting definitions. Then scrutinize His (Christ's)

tests concerning discipleship as not only including obedience to God's laws after the manner described by the Saviour, but also preparedness to suffer with Him any day even to the death, and finally as so loving the appearing of Christ as to be *momentarily* prepared to meet Him with joy.

We will admit that he will recoil from the inevitable result, even as the Universalist dreads to admit the possibility of eternal punishment. But we are assured that close study of the matter will detect the fact that sentimentalism rules as much in the one instance as in the other.

The Universalist, starting with the pleasing, popular thought that a God of love cannot possibly permit eternal punishment to be a part of His universe, forces all Scripture to do homage to this assumed fact. Just so to many it seems to be an axiomatic truth that all good Presbyterians are true believers; but as these *believers* generally admit that they sin every day in thought, word and deed, therefore, all Scripture must be in harmony with this state of things. To allow one's self to suspect, let alone to admit, the contrary of this, would not only be most unpopular but would well-nigh give such an one the heart break.

It is thus that we account for the fact that men like the writer of these articles can coolly set aside the common-sensed, unmistakable utterances of Christ and His first followers, or make them testify to the fact that men and women who do in no sense measure up to the requirements of the Gospel are nevertheless believers in the Scriptural sense of the word, and as such really illustrate what Christ meant in His minute comments on the commandments of God.

Of course, when this plan is adopted what wonder that even the beauties of sin can be portrayed. How much nicer it is, all things considered, that we should remain in sin than that we should be holy as God is holy!

We once heard a minister in the same way descant on the vast superiority which an imperfect, sinful Christian had over a complete, perfected one in winning souls to Christ. Oh, yes, it is easy to show the beauties of ugliness if



one has only made himself sure that ugliness is beautiful.

Personally we know what it is to shrink from the iron logic of legitimate conclusion when comparing the teachings of Christ with the lives of the multitude of, so called, believers, and can sympathize with the Doctor in preferring to appeal to generally received opinions rather than to the simple truth as it is in Jesus; and we frankly admit that if we could have persuaded ourselves that that kind of logic would successfully stand the trying test of the judgment day we would not have given it up. But we are all agreed that, then, the judgment will be according to truth, not according to formulated creeds or cherished sentimentalism.

We call, then, on this and all similar writers, to at least confine the word *believers* to those who will survive the ordeal of the two chapters above alluded to, even if not one in ten claimants remain, yes, even if they are forced to exclude all who have failed to obtain the "*assurance of grace and salvation.*" But when these *elect believers* alone are considered with reference to indwelling sin, it will be found that the whole subject is very much simplified or narrowed down.

It can be presumed, of course, that Dr. Middlemiss himself has passed on to this desired experience, and that he writes as belonging to this class so carefully delineated in the eighteenth chapter. But if so, he knows full well that this company is by no means large, even in his own Church. And this fact, he must also admit, as clearly divides up his Church into two classes as any Arminian creed ever did. Nor can native or acquired modesty be put in as a plea against knowledge being made public as to those who compose this class. For the very nomenclature of the experience implies clear, definite knowledge concerning the members of each class. They who have not reached this assurance know the fact as a necessity of the case; and they who have obtained it as certainly being cognizant of the fact, else would the word *assurance* be a misnomer in this connection. Moreover, it is scarcely conceivable that

a Christian should attain to this knowledge and not communicate the fact to others.

We would like to see some further writings from this source clearly defining his position from this standpoint. But, shall we say it, we do not expect to see such clear-cut statements on these subjects of experience. Dr. Middlemiss either knows that he has this assurance or that he has it not. Hence, he could tell us how long, after he commenced to follow Christ he received it, and what were the attendant circumstances. Or he could definitely admit the fact, if he had not yet attained to this grace. Possibly here is the point where he might harmonize the experience which he combats with the Confession of Faith.

Let us look into this thing a little more minutely. If one obtains the assurance of grace and salvation it means positive, *continuous* knowledge. We say *continuous* knowledge in the very nature of the case. For if at any time there should be the absence of grace and salvation, there could not be the assurance of it. Most surely the learned fathers of the Confession of Faith could not have alluded here to some prediction which might come suddenly to individual saints, but only once in their lives, intimating to them that their salvation was ensured against all possible disaster. This thought would seem too much like Plymouthism to be readily accepted as part of the Confession, and militates against the very efforts which they expect all to put forth after holy living to be accepted as their meaning.

We are, then, confined to the meaning of assurance as a momentary confidence of the possession of grace and salvation—something very similar to the professed experiences of our Galt friends. We wonder if there is really and truly a desire in this quarter to harmonize experience, or is there rather a disposition manifested to widen the breach already made.

We challenge Dr. Middlemiss to make investigation amongst his Church members, and see if he will find one in ten who will give him satisfactory proof of having received this assurance of grace

and salvation, as clearly taught in the Confession of Faith as a possible experience for all believers.

For our part we incline to the belief, from our study of ecclesiastical history, especially on this subject of Christian experience, that the framers of the Confession of Faith had this very experience of Pentecostal fulness in their minds when they penned the chapter on assurance, although possibly not in a clear, definite shape.

This experience seems to have been the fugitive quantity which eluded the grasp of dogmatic theologians, but whose presence was vaguely admitted, although not clearly defined.

Hence, in all sincerity, we urge on the Doctor the deeper study of this chapter on assurance by the touchstone of experience. He will notice that there is something in it savoring of the writings of the mystics. It is vague and indistinct. It implies that very few, indeed, realize the experience portrayed. There is something very indefinite about the methods of procedure. It is hinted at as a possibly sudden revelation. Then as the outcome of a laborious process. Whilst throughout the whole it is implied that one may be a saint of very high order and yet not have attained to this mystical experience. Yes, we incline to the opinion that this chapter was and is the real homage of the Calvinistic fathers to the Pentecostal experience now brought so conspicuously before the Church by the late so-called Galt heresy case. We do not dogmatize in this, but put forth the thought as a legitimate cause for hesitation on the part of those who have excommunicated those professing to have this experience. What if in fighting this experience the real contest is with that experience which came first into our world on the day of Pentecost?

In this reply it will be seen that we have made this third letter rather a source of suggestions than of ordinary criticism. The fact is, the whole article is but the statement of results presumably flowing from his premises assumed in former letters, and hence serious criticism is not called for here. Of course, if his former premises are correct, then

the deductions may, most of them, be accepted, too. But as we think we have shown that his assumed premises neither correctly represent Scripture nor the Confession of Faith, we need not spend time on these details.

A very casual reader will see that throughout the whole article he writes as one who simply dogmatizes concerning the assumptions in former articles, not hesitating to modify Scripture to make it fit into his creed, e.g., "but if by the Spirit ye mortify the deeds of the body" is made to read "through the Spirit are mortifying the deeds of the body," thus causing the passage to tell a different story altogether. Of course, the latter expression harmonizes better with his creed. But all Scripture can be made to harmonize with any creed when mutilated after such a manner.

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#### INDWELLING SIN AND CHRISTIAN PERFECTION.

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#### IV.

BY JOHN MIDDLEMISS, D.D.

*Scripture Perfection of Believers—A Perfection Common to all, and a Relative Perfection—"Complete in Christ"—Doers of Righteousness and not of Sin.*

There is hardly any error, however inconsistent with the general teaching of Scripture, that men will not find, as they think, Scripture warrant for. In reference to the error with which we are now dealing, it cannot be questioned that there are many Scripture statements which treat directly or by implication that Christian believers are, in this life, perfect in some sense, or rather perfect in more senses than one. But to appeal to these statements as proving that the believer may, in this life, attain to such perfection in holiness as to live day by day without having occasion to confess sin, implies, we must think, the want of due consideration.

The Romish theologians of Reformation times generally held with the Pelagians of early times, in maintaining that the sanctification of believers might be perfect in this life, or that such grace might be given in this life to a believer, that his obedience might be so perfect that the eye of God could see nothing in it worthy of condemnation. The Pelagian teaching was vigorously

controverted by the contemporary Fathers, and especially by Augustine. The views of our Reformers, as opposed to Romish teaching, have been already presented to our readers, in our quotations (in Article II.) from the Westminster Standards.

In opposing Pelagian and Romish error in relation to the perfection of Christian obedience in this life, our theologians show that the perfection that is, in Scripture, ascribed to Christians is consistent with various degrees, and even with a comparatively low degree of moral attainment. They show that it is either, (1) a perfection of sincerity, implying that the genuine Christian believer is whole-hearted in his service of God—not half-hearted or divided in his aim, like those who would serve both God and mammon; or (2) a perfection of universality or impartiality, implying that the true believer “has respect to *all* God’s commandments,” and regards himself as being wholly, in all respects, the property of Him who bought him—not partial in his submission and obedience, as interest or inclination may dictate, or giving himself to God with reservations; or (3) evangelical or Gospel perfection, implying that the believer being in living union with Christ, all the saving good secured by Christ’s obedience unto death is assured to him in future, if not in present experience; or (4) a perfection of comparative maturity in the spiritual apprehension of divine things. We believe it cannot be shown that any perfection is ascribed in Scripture to Christians that does not come under one or other of these heads. It will be seen that, under each of the first three heads, a perfection is referred to that is common to all believers, while the last head has reference to a perfection that distinguishes some believers from others. Keeping this distinction in view, we shall endeavor to show, by considering Scripture statements usually appealed to in this controversy, that they imply no perfection except such as is consistent with the present imperfection of the believer’s sanctification. We need not deny that some of the statements referred to may, at first sight, appear to ascribe to believers an entire freedom from sin, thus occasioning perplexity of mind to those who see clearly that the general teaching of Scripture and the general experience of Christians oppose any such ideas. A little consideration, we believe, will suffice to remove all such perplexity.

Beginning with the Apostle Paul’s assertion respecting believers, that they are “complete in Christ,” the very fact that

there are great differences among Christians in respect of moral attainment, forbids the idea that He ascribes to them, in that assertion, perfection in holiness or complete freedom from sin. Nor do we see how any one can doubt that his reference is to what is above distinguished as evangelical or Gospel perfection, or to the great truth that all the saving good secured by the obedience unto death of our Lord Jesus Christ is the indefeasible inheritance of all who are in living and believing union with Him. All believers stand in the same relation to God, and are all equally entitled to the essential rights and privileges of that relation. As subjects, once criminal and condemned, they are now wholly freed from condemnation. And they are all equally the children of God, though one may be only a babe in Christ and another a grown man. The completeness and perfection referred to, being a completeness that pertains to believers as such, is consistent with all present diversities in the quality of their submission and obedience. The Scripture recognizes all degrees of advancement in the Christian life; but it nowhere divides Christians into two classes, separated from each other by a distinct line of demarcation. It discriminates in strong terms between two classes of men, and the difference involved in this discrimination is radical and all-important. But, though any such discrimination among Christians is without Scripture warrant, the making of it is no new thing, and is fraught with evil to the souls of men, as we shall endeavor to show.

Again, in various instances, perfection is affirmed of believers, of whom we know that they were far from being free from sinful blemish. Nor is it difficult in any case, to understand the implication of the ascription. For example, it is said of Asa that his “heart was perfect with the Lord all his days,” though we know that, in the days that should have been his best he sinned very grievously, in more ways than one. And it is easy to see from the record that in the ascription of perfection to him, it is simply meant that, in the ends he aimed at and in the means he took in the work of reforming the people, putting down idolatry, and maintaining the purity of religion, he was not *half-hearted* and compromising but *whole-hearted* and sincere. In the same way, doubtless, are we to understand the ascription of perfection to others, whether perfection is ascribed to them expressly, as in the case of Job and David, or in equivalent terms, as in the case of Zacharias and Elisa-

both, "who walked in all the commandments of the Lord, blameless." In all these cases, we can see only a perfection common to all believers—a perfection of *sincerity* or a perfection of *impartiality*, which, though usually distinguished, are the same in principle, each implying the other. This, surely, is a matter we need not dilate on, when to take any other view of the implication of the ascription would be to exclude every believer, who is conscious of sinful imperfection, from a title to one of the most precious of the promises. "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect towards Him." Who does not know that this is a perfection which our gracious Lord notes and commends, when the believer may be most deeply humbled under a sense of his sinful imperfections?

But, it is said, *perfect* conformity to the will of God, or perfection in obedience to His commands, is expressly enjoined by our Lord; and it is argued that we cannot suppose He would enjoin what is not attainable in this life. We cannot accept this reasoning. It involves a misapprehension of our Lord's teaching, as well as a false principle. In replying to it, we might reiterate the principle affirmed in our first article, that our obligation to be in perfect conformity with the will of God, as expressed in the moral law, cannot be called in question. Christ's injunction, that we be "perfect as our Father which is in heaven is perfect," does not *create* our obligation to render perfect obedience to the commands of God. The obligation lies upon us as men, or as God's intelligent creatures, and Christ's injunction only recognizes it and reminds us of it. That, because of the depravity which we inherit, we cannot fulfil that obligation, or make the smallest approach to the fulfilment of it, except by grace given us of God our Saviour, while it brings us again under the shadow of the great mystery, does not make our sin either *not* ours or less ours, or entitle us to the grace that is needful to keep us from sinning. And whether the goal of perfection shall be by grace actually attained by any of us, before we quit the body, cannot be inferred from a recognition or reminder, incidental or express, of an obligation that lies upon us apart from grace. Nor can it be determined otherwise than by an appeal to the Word revealing God's purpose in relation to the communication of His grace in time and measure. But, setting all this aside, we have only to look to

the context, to see that the perfection to which our Lord calls us is a perfection, the practical recognition of which is of the *essence* of genuine Christianity, and which, in the practice of it, is *distinctive* of the Christian as such. For He calls us to recognize and act upon the high principle of returning good for evil. "To love our neighbor," says the Great Teacher, "to love them who love us, to make grateful return for the good that others do to us, and to do good in the hope of receiving as much again, is no more than publicans and sinners do. But to love our enemies, to bless them that curse us, to pray for them that despitefully use us and persecute us, and to lend, hoping for nothing again, this is to be perfect as our Father in heaven is perfect, who maketh His sun to rise on the evil and on the good, and sendeth the rain on the just and on the unjust." This perfection is one of degrees, and though it is thus strongly pronounced to be of the essence of practical Christianity, it is more than, perhaps, most other things conspicuously wanting in many Christians.

It only remains that reference should be made to a perfection, which is indeed common to all believers, in respect of its being both incumbent on all as a duty, and possible to all as an attainment, but which is in point of fact a peculiar attainment of some believers, being wanting in a very marked degree in some others. Paul, speaking of the preaching of the Cross, or of the Gospel of our salvation by the death of Christ, as being foolishness in the estimation of some, says, "Howbeit, we speak wisdom among them that are perfect," meaning, of course, that his preaching of Christ crucified, or of salvation by the sacrificial death of Christ, is wisdom in the estimation of them who are perfect. They see, that is, and admire the wisdom of God displayed in it. Clearly, if we cannot say that the apostle means believers as such, we are not at liberty to except any but those who, by reason of non-age (spiritual nonage, it may be), cannot apprehend and appreciate the doctrine of the Cross. Every believer may be called perfect, in the sense in which a new-born child may be called perfect; being possessed of all the powers that are subsequently developed and matured. But the term *τελειος* used by the apostle, shows that his reference is to those whose powers are so far developed and matured, that they can see and admire the wisdom of God in the provisions of the Gospel. He employs the same word as he uses when writing to the Hebrews, he re-proves some for their sloth and want of

progress in the spiritual apprehension of Christian truth. He says, "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk," *i.e.*, needs to be confined to the use of milk, "is unskilful in the word of righteousness, for he is a babe. But strong meat belongeth to them that are of full age (*τελειος*), even those who by reason of use have their senses exercised to discern both good and evil." The *perfect* among whom the apostle speaks wisdom, are those who are of full age, who do not need to be fed on milk, but are able to digest strong meat. In other words, they have emerged from the nonage of the Christian life, and their power of spiritual apprehension of divine things is more or less developed, so that they are capable both of discerning the wisdom of God in our salvation by Christ crucified, and of discriminating between truth and error.

While the passage just referred to is one of easy explanation, there is another which, in the form in which it is presented in our English Bible, more readily occasions perplexity. We refer to the statement of the Apostle John to the effect that no one who is born of God commits sin or even can sin. His language, as is well-known, is very strong. "Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him." "He that committeth sin is of the devil." "Whosoever is born of God doth not commit sin: and he cannot sin, because he is born of God." But the simple fact that the apostle is speaking of all believers shows that he cannot be affirming their perfect freedom from sin; for no one will say that sinless perfection can be affirmed of *all* believers. We must, therefore, understand the apostle to be speaking not of what distinguishes some Christians from others, but of what distinguishes all believers from all who are yet in their natural sinful state. And, if it is not sinless perfection or the impossibility of sinning that distinguishes the regenerate from the unregenerate man, what is it, or can it be, except simply, that in language familiar to all and well understood, no Christian believer lives or can live in sin; as the unbeliever does, and cannot but do, till he is made a new creature in Christ Jesus? There were then, as there have always been, those who plead that a man may live in sin and be a true Christian notwithstanding, their appeal being to the known imperfec-

tions and sins of believers. And this it is, doubtless, that the apostle denies, even insisting on it as an impossibility.

Perhaps the uniform use of the word "*do*" for *ποιω*, instead of two words, "*do*" and "*commit*," might, to some extent, have obviated perplexity, for then we would have read not only, "He that *doeth* righteousness is righteous," but "He that *doeth* sin is of the devil," and (more idiomatically rendered), "No one who is born of God *doeth* sin." But there is no need of verbal criticism; enough, we submit, has been said to show that if the apostle's statement is true of all believers, it must reasonably be held as teaching not that *some* believers attain, in this life, to perfect freedom from all sin, but that no believer, from the day of his conversion to God, can live in sin, though, as we are also taught, sin dwells in every believer, a living, actively rebellious resident, till he quits the body to be present with the Lord. And this indwelling sin, as already said, is itself sin, as are all its "*motions*," the anathema of the Council of Trent notwithstanding.—*Presbyterian Review*.

#### REPLY.

In this fourth article, Dr. Middlemiss proceeds on the easy assumption that as all believers commit sin, therefore all Scriptures which appear to say the contrary, no matter how clear or emphatic their utterance, must be interpreted so as to harmonize with the facts of the case. For have not two or three Scriptures and numerous passages in the Confession of Faith been found which seem to teach this thing? Believers, such as we are accustomed to meet, admit that they daily sin, therefore it must of necessity be that all other Scriptures, however strongly they may teach a contrary fact, can be forced to teach that *true* believers constantly sin.

This heroic treatment of opposing Scriptures would effectually force into line the most obstinate passages. See with what ease this method is applied to the awkward statements of St. John, "Whosoever abideth in Him sinneth not," etc. His immediate comments are, "But the simple fact that the apostle is speaking of all believers shows that he cannot be affirming their perfect freedom from sin; for no one will say that sinless

perfection can be affirmed of all believers," etc.

Here the Doctor assumes, as though needing no proof, that his definition of believers tallies with the apostolic expression, "born of God," and then, having experimental and observed evidence that some, if not all, these believers sin, he forces John to mean the very reverse of what he says. Of course, to follow the natural, easy deliverance of the apostle and let it show that his (the Doctor's) defined believer was not born of God, would so outrage his preconceived notions, as also would so compromise himself in the sight of all, that, on the whole, the other horn of the dilemma must be taken hold of and John forced to say that, as believers sin in thought, word and deed, every hour of every day, therefore they are born of God.

Then to be consistent with his reasoning, when any man professes to live without sin because he is born of God, he must be denounced as a heretic and weeded out from amongst *believers*, lest the foundations of this reasoning process should be shaken and sinning believers robbed of their carnal security. What if this reasoning should not be sanctioned in the day of the Lord!!

But we submit that this one illustration of how Scripture utterance can be forced to teach the sinfulness of believers, is quite enough to prove the utter unreliability of the Doctor's reasonings as to the teaching of the Bible concerning the child of God in his relation to sin.

Such reasoning in a circle after this accommodating pattern may suit Dr. Middlemiss and some other *believers*, and may be sufficient justification to them for pronouncing their anathemas upon all who presume to illustrate John's teaching after a more common-sense, straightforward way; nay, it may even satisfy them that they are right in excluding all such from the Lord's table, an act of excommunication not even meted out to Judas by our Lord. But as for us, we cannot let such tremendous issues be met and settled by reasoning so manifestly defective.

Again, there is really no necessity to invent the four cumbrous definitions of

the word perfect, for every difficulty for which they are designed could be easily met by the simple process above considered. For example, when Christ said, "Be ye perfect, as your Father in heaven is perfect," He could not have meant that believers could keep all the commandments, for as a matter of fact they do not, and yet they are, as already shown, "born of God," and so fulfil this command concerning perfection, or if they do not, it is because it cannot be kept. If it should be argued that God would not give such commands if He knew they could not be kept, the reply to such apparently conclusive argumentation is the same, *e.g.*, Believers don't keep it, therefore they can't; or, as the Doctor ingeniously remarks, "We cannot accept this reasoning."

The Doctor remarks that Scripture can be found to apparently sanction any error, but he himself goes much beyond this, for he not only finds a few passages which apparently sanction his doctrine, but he forces every contradictory Scripture to teach the same thing, after the manner that the Irishman proved two colors to be alike, because, forsooth, one was red and the other wasn't.

Is it not sad to see such limping arguments capture minds of imperial quality? One might smile if they were used in the realm of speculation alone. But when employed in the mightiest subjects with which man has to do, and when the consequences of a flaw in them would be eternally disastrous, the smile fades away and the face begins to index a sadness of heart which words cannot utter. For, alas! in the strength of just such reasoning man will attempt ruthlessly to shut up the way into the spiritual kingdom of Christ on earth against others, even when necessary to call in the aid of all possible ecclesiastical pains and penalties to accomplish this awful result.

But again, our critic has through carelessness or lack of understanding the true issue in the late controversy, fallen into the error that this is the old battle fought in former ages between Augustine and Pelagius, or between Calvinism and Arminianism. True this is a very natural error for him to make does by no means lessen the error. This same

mistake was conspicuously seen to exist in the minds of the General Assembly at the late trial. We assure the Doctor that it is not a battle over the subject of inbred sin, or over more or less perfect obedience to the letter of the law; but it is concerning the meaning of Pentecost. The perfection of an Asa, a David, a Job or even of Zachariah and Elisabeth has nothing whatever to do with it; for on the authority of Christ Himself, the greatest of all these was less than the least of those who secure their personal Pentecost. Hence it will be seen that the comparison is not between two things relatively alike, but is rather a complete radical contrast. Believers now who imitate David or Elisabeth in their obedience of the commandments, and those who imitate Paul and John, are of necessity of two dissimilar classes. Granted that the seventh chapter of Romans faithfully describes the one class, the eighth chapter as faithfully portrays the other class, and it is simply impossible for the same believer to represent both at the same time. He who finds his highest experience described in the seventh knows not the mysteries of the eighth, and he who revels in the joy of the eighth cannot be true to the truth and accept either privately or publicly the seventh as descriptive of him.

And this contrast is carried out in very many places in both the Old and New Testament Scriptures. We only reiterate apostolic utterance when we maintain that no believer whose experience tallies with the seventh chapter can possibly understand the language of the eighth chapter, because it is spiritually discerned. "Howbeit we speak wisdom amongst the perfect," and this wisdom—mysteries—is taught by the Spirit alone, "For unto us God revealed them through the Spirit."

Certainly we are aware how such language used by any one is at once seized hold of and made a text to preach all kinds of sermons concerning spiritual pride, assumptions of superior sanctity, narrowness, bigotry and all that. But why not get out of this fog of denunciatory epithets and look squarely at the two sets of *assumed*, if you like, experi-

ences until it is seen that there is a something like cause and effect in both.

The experience which takes its *stand* on the seventh chapter is confessedly the outcome of an effort to keep the commandments in the same way that David and others under the former dispensations did, that is, an effort to act out in detail the letter of the law. For example, the law saith, "Thou shalt not covet," and the effort is therefore made to carry out this provision of the law, even as David did, whilst a believer. But the outcome of all such effort is always partial failure.

But in the eighth chapter the believer is represented as securing obedience after an entirely new method. In place of regarding the text of the written law he turns away from it altogether, that being dead wherein he trusted, and accepts the present Holy Spirit in its stead, who now writes on his heart, not the general law, but each hitherto unwritten detail, as required in his life, and so he walks in the Spirit, that is, obeys the revealed law of the Spirit as it embodies the righteousness of this law to him, and by so doing he easily and completely fulfils it in all respects as it makes demands on his life.

Now, granted that all this is promptly rejected by Dr. Middlemiss as transcendental nonsense, yet he must admit that there is a radical difference between the attempted obedience of the law concerning covetousness on the part of the two representative believers here considered.

But this difference is, we maintain, not only seen in the two methods of obedience, but also in the resultant experiences. For when the one, whose experience is portrayed in the seventh chapter, reviews any section of his past life in the presence of the convicting Spirit he always is conscious of failing to keep perfectly this as all other commandments of the law. But the other, when he reviews any past portion of his life in which he has thus walked in the Spirit, is conscious that he has fulfilled all the requirements of this as of all other laws.

Now we ask, how can one who does not thus walk in the Spirit pronounce intelligently on the experience, in this

matter, of the other who does thus walk in the Spirit? Manifestly he is not thoroughly furnished for this work. Nor can any one be competent for this work unless he first turns away from the efforts of the seventh chapter, even as Paul did, and commences the entirely different life of walking in the Spirit?

Yes, even granting, for argument's sake, that Dr. Middlemiss's explanation of walking in the Spirit is correct, and therefore that ours is transcendental fanaticism, but even then our experience must be judged on its practical merits, that is, its ability to enable us to live righteous lives. If as fanaticism it secures for us more than *orthodoxy* does, even then it cannot be despised and rejected, but can successfully make its claim to be heard because of its manifest benefits. Why will not this practical, common-sense issue be met squarely? Let the history of the same controversy in the days of the apostles answer.

#### BETHANY HOME, TORONTO.

We received the following narrative account of this faith venture from the foundress, with a request to have it appear in the pages of the EXPOSITOR.

In gladly complying with the request, we would draw attention, if need be, to the simple faith evinced in the fact that she was being directly taught of God in this matter.

Learned divines may discourse after the dry perfunctory methods of the school-men of a past generation, and try to convince believers that it is impossible to discriminate between the voice of the Spirit and our own thoughts, but one simple story like this proves all their logic vain. As Abraham, Moses and the prophets, the apostles and the early Christians heard and obeyed the voice of the Lord, so to-day they who prove their willingness to walk in obedience to the voice of the Spirit, even at the cost of all things held dear in life, hear His voice, and know with infallible certainty that they are not following cunningly devised fables.

After knowing Christ as my Saviour since my girlhood, and being engaged in Christian work of different kinds for some time, I was laid upon a bed of affliction for years, from which neither friends nor physicians ever expected me to rise; but God showed me that He would raise me up some day to do a work for Him. Want of space forbids me telling of the wonderful way God Himself taught me Divine Healing, but a full account of His marvellous guidance and teaching all through my illness can now be had in tract form.\*

When the Lord raised me up He gave me my commission for life. "Go out into the highways and hedges and compel them to come in, that My house may be filled." This I thought to mean Home Mission work—a work very dear to me, and for which I thanked God most heartily. Forthwith I took an active part in connection with the Mission Union of this city, but by degrees God showed me I was not in the place He wanted me to be. He laid upon my heart the necessity for such a Home as He has now established, by the cry coming from a distance, from several of His own children who were seeking light upon the truths of sanctification and divine healing. Then the Lord called me to visit strangers, who, while in their own homes had heard of wonderful healing; and had come to the city to inquire into the truth and to receive benefit therefrom. They were obliged to go to boarding-houses, and on making inquiry were pointed to Christian (?) science, but God used me as the instrument in His hands of rescuing more than one of His own children from the hands of the evil one. (Christian readers beware of the subtle doctrine of Christian science. The name *Christian* should never be attached, for it is of the devil!—a perfect counterfeit of divine healing. Christ Himself warned us, and told us we might expect such. "Take heed that no man deceive you," "for there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that if it were possible they shall deceive the very elect. Behold I have told you before." All Christians would do well to procure a little tract entitled "Christian Science tested by Scripture" (by Rev. A. A. Gordon, D.D., of Boston).

\*"Himself hath done it"; or, "How the Lord taught me Divine Healing." Toronto Willard Tract Depository, Toronto, or from Miss Judd, Buffalo, or at the Home; also tract on "The use of Means," by the writer.



One day while returning from visiting such an one (one where great spiritual darkness followed, as it usually does), my heart cried out to God, to know what was the hindrance that some provision was not made against such an evil? Immediately, as though confronted by a spirit in human form, the words came swift and clear, "Perhaps the hindrance is in yourself." I answered, "How can that be? I'm sure I'd like to see a Home established, but mine is "the highway and hedge work." (I interpreted this as Home Mission work.) Then the Lord led me to see what a highway and hedge work there was to be done in connection with divine healing, by leading me to visit several sick ones, to present the Lord as the Healer. In three instances I found they required Christ as the Saviour, instead (or rather first). And in other instances the nurses were converted, and thus the Lord was fulfilling the longing desire of my heart by giving me "souls for Jesus." The Home was more than ever laid upon me. Fearful, lest I should make a false step, I cried to God to show me my life-work, through His own Word, and taking my Bible He gave me Isa. lviii. 5-12, particularly verse 7, which was God's voice speaking to my inmost soul—"Is it not to deal Thy bread to the hungry, and to bring the poor that are afflicted (margin), to Thy house." My heart replied: "Father, I've no house to which to bring them." The Spirit promptly answered, "God has plenty." Then I said: "Father, I've no means for such an undertaking." Then the Spirit whispered, "The silver is Mine, the gold also is Mine, saith the Lord," and from that day (10th October, 1889), I knew definitely my life-work. While waiting upon God to know what He would have me do in the matter, He gave "Choose thou a place." Then I said, "Lord, if you want me to step forward now, just send the means at once as a token." That week ten dollars came "for a Home." Still I hesitated and waited, and asked the Lord to send in more *as a sign*. He then sent five dollars. Then I attended a Convention of Christian workers at Buffalo, and my heart once more yearned for mission work, and great fields of usefulness seemed to open up, and I felt as if God *might* let me undertake *this* work, so dear to my heart, and appoint some one else to open a Home, and He had to reprove me severely by giving me Ex. xxii. 29, 30. Then I saw I was frustrating God's plans concerning my life; that He wanted me "to stand in the gap to make up the hedge" that God had set about

His people saying: "If thou wilt diligently hearken to the voice of the Lord thy God, I will put none of these diseases upon thee," etc. (Ex. xv. 26). A hedge which had been broken down by *man* stepping in and *saying*: "All these promises are for an age that is past and gone, the day of miracles is over, the anointing was for the apostolic age alone." If anywhere in the Bible you can find that God says so, then believe those promises restricted by a certain age. If not, just ask God to teach you what *He* wants you to believe. Then I sought God's forgiveness, and prayed that *He* would make me willing to be used by Him *in His own way*. Then the command came again: "Choose thou a place." When I asked where He would have me go, at once the name of one of the poorest streets in our city was given. My heart sank within me; nevertheless I set out, and as I walked that street I cried out, "Father, no *respectable* person would live in such a street, no respectable invalid would come to stay with me; then think of the surroundings for my children; surely Thou dost not require *all* this of me." On reaching the end of the street I found there was not a single house "to let."

Then the enemy suggested that this guidance was not of the Lord, but since giving us our pretty Home on Maitland Street, the Lord asked me "What lesson did you learn that day?" and in reviewing it all, I found what emptying there had been of self, what humbling of pride, until before I left that street that day, God had enabled me to say, "Anywhere, anywhere Lord Jesus, as long as it is *with Thee*, and in the place where *Thou* dost want to use me." After visiting many vacant houses and meeting with many discouragements, I at last received an offer to purchase some furniture at a very low figure from a lady who was giving up house-keeping. I took it all to the Lord in prayer, and He gave me the assurance that I should have that furniture, amounting to about \$136, although I had only \$15 towards the purchase. Then He showed me I must see the agent and make an offer for the house at a much lower rent for three months (as it was a bad season of the year to rent houses), and after waiting and praying that God would not allow the agent to accept the offer unless He wanted that house Himself for His own glory; at last the answer came that the offer had been accepted. For a few moments the flesh failed me, and I greatly shrank from taking any step in the matter. Then I poured out my heart to the Lord,

and He gave me "Faith without works is dead." Then I said, "Father, you want me to act; but remember the solemn vow I made long ago never to go into debt. Would you ask me to break it?" Nevertheless the command was, "Forward!" Then bowing my head to the very ground, I uttered the words, "Father, at Thy command I go forward to take all in Thy name." As soon as the last words had passed my lips the Spirit came with such a sweet revelation: "When you are authorized to purchase in another's name does not that one then become responsible for the amount?" And I exclaimed, "Father, forgive me, I've been limiting Thee." Then came, "God shall supply all your need." And my heart cried out, "Why, there is the bank cheque." Then He asked, "Now, is it going into debt when you have your Father's cheque for the amount?" And I went forward, trusting in God, to meet a payment of about \$200 with only \$15 in my possession. So here we are in Bethany Home, and it is very sweet to receive everything direct from God's hand. It is really wonderful how God has been supplying our every need by way of means, furniture, and provisions, and it is such unspeakable, indescribable, soul rest to know one is just in the place God has planned that she should be. Before coming here and while visiting vacant houses, He asked me, "If God bids it, and you were in a vacant house, with nothing to sit on but a packing box, and next thing to starving, could you still look up and say, 'I know I'm in the right place?'" And from the depths of my heart I could say, "Yes, Father." Then He asked, "If I still withhold this revelation from My most honored servants to whom I delight to reveal My will, could you still go forward, saying this is the Lord's work, He has called you to it and bids you go forward now?" And with my whole soul I cried out, "Lord, though an host should encamp against me, in this will I be confident." Now I see why God left me without a single earthly prop upon which to lean, and why I received so little encouragement from any one. He wanted to teach me to lean upon Himself alone. And among many other precious and wonderful promises He gave me, "I the Lord thy God will hold thy right hand saying, unto thee: Fear not, I will help thee."

He has since raised up a companion in the kingdom, Miss Griffiths, and together we visit the sick, and administer both spiritual and bodily comfort to the sufferers whom the Lord sends in. We hold the Home as a

sacred trust for Him. It is *His*, not ours. The Lord would not allow me to make any terms, showing me the guests were His, and must to Him answer the question, "How much owest thou thy Lord?"

"Oh, magnify the Lord with me and let us exalt His name together."

For further particulars address Mrs. R. I. Fletcher, or Miss Griffiths, Bethany Home, 30 Maitland Street, Toronto.

### SAINTLINESS.

BY W. H. WALKER.

"Be ye holy, for I am holy."—1 PET. i. 16.

Will nothing less than this, to be like Thee,  
Express Thy mind for one so vile as me?  
How can it be that I, so full of sin,  
Can have Thine image stamped within?

Thou in the past rich purpose of Thy grace,  
Hast given to me the children's highest  
place;  
"Conformed" in all things like Thy Son to  
be,  
Such is the purpose of Thy love to me?

But how shall this be all to me secured,  
Except through Him who all for me endured;  
Who took my place upon the accursed tree,  
And in Thy presence now appears for me.

A saint "in Christ," ah! this explains to me,  
The boundless mystery that I can holy be;  
No longer creature holiness, but Thee,  
No longer I that live, but Christ who lives  
in me.

How sweet to turn from fruitless efforts  
after holiness  
To rest in Thee, Thou Holy One, and holy  
be;  
For Thou of God art wisdom,  
Righteousness and holiness to me.

No longer now the blessing do I crave,  
I have the Blessor, He is all to me;  
As Thou with Him art satisfied,  
So I am pleased with Him who pleaseth  
Thee.

Holiness through "crucifixion," not through  
struggle, now I see,  
For I have died in Him who died for me;  
Not self perfection, or trying something in  
myself to be,  
But He who lives above, within is holiness  
to me.

Thus may I saintly be in all my life,  
Because Thy Spirit's fulness dwells in me ;  
To be the power of all my daily life,  
That I may walk in victory, not in strife.

I make no boast of aught that I have done  
or am,  
But all the glory give to Christ the risen  
Lamb ;  
For whom I wait with longing eyes to see,  
To fully and forever be like Thee.

O Holy Trinity, whose work it is to sanctify !  
O let this work be wholly done in me !  
That spirit, soul and body hence may be  
One consecration, Lord, to Thee.

### STORY OF MY LIFE.

At the close of my week of special services in Sheriff C.'s neighborhood, I was announced to commence a series at the Perkins appointment ; but on account of the number of bright conversions to God that week, and the deep awakening in the community at large, and the subordinate consideration that I had promised to celebrate a marriage there on Thursday of the week ensuing, I concluded that the Perkins people would accept for the present a four days' meeting, and allow me to follow, as it seemed to me, the manifest leading of the Spirit, and resume work in C.'s neighborhood on Wednesday night, attend to the marriage celebration on Thursday, and go on with the meetings so long as the Lord would give us signal success there. So I adjourned that series on Friday night, to be resumed on Wednesday night of the following week. Next day I went on and preached at the house of Father Perkins, according to appointment. After preaching I gave them an account of the blessed work of God in C.'s neighborhood, and the liberty I had taken in shortening the time of their series at present, to be resumed as quickly as the Lord would permit, and then be protracted indefinitely.

Father Perkins was a plain, blunt, but good man of the old school, a local preacher in our church, who in summer heat would take off his coat and preach in his "shirt sleeves." He took the floor, and in the most earnest and emphatic manner entered his protest against any change of the plan, as before arranged, saying, "You have given a whole week to those people, and they have had a good time. They ought to be satisfied, and not to interfere with our meetings. We certainly have as good a right to your ser-

vices as they have. We have made our arrangements for a week of special services, and many of our friends have come a long distance to spend the week with us, and we can't disappoint them, and hence, cannot consent to any change of the original arrangement."

I could make no defence, but said, "I thought you would be so glad to hear of the opening work of God in a hitherto fruitless field, that you would, after a series of four days, cheerfully consent to let me follow what seems to me to be a manifest leading of the Spirit of God ; but as you hold me to the original agreement, as before announced, I must fulfil it to the letter."

I was cornered and, being young and inexperienced, Satan took occasion to torment me. I was grieved to hazard the possibilities of the progressing work in the other neighborhood, and was committed, by public announcement, for preaching on the same day and hour at two places twenty miles apart, and no opportunity of recalling the one ignored by Daddy Perkins. So I cried to the Lord, and He gave me deliverance far exceeding the immediate occasion of my distress.

From the day of my restoration to filial union with God, four years before, I earnestly sought holiness of heart—perfect love to God. I saw that by the redemptive covenant and provision in Jesus Christ, by commands and promises ; by invitations and admonitions ; by the recorded experiences and testimonies of holy men of old, it was plainly taught in the Bible as the common privilege and duty of all believers. I carefully read Wesley's "Plain Account," and the plain account of Adam Clark, John Fletcher, and a host of credible witnesses, and was greatly enlightened and encouraged. I heard the subject preached by many of our ministers, and saw Rev. William Prettynman and a few others invite believers to come forward as seekers just as sinners were invited to do in seeking pardon, and I always responded to such calls, and went forward for entire sanctification, but without success.

For my own information, and as a preparatory qualification, for the intelligible instruction of others in similar complications, I had "to suffer awhile."

Peter, by the inspiration of the Divine Teacher, says: "The God of all grace who hath called you unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." So I was in this intermediate school. I had been pardoned and regener-

ated, and was being preserved by the power of Jesus from sinning, without one voluntary departure from Him during the four years of my renewed allegiance, but I was tormented by an overly scrupulous conscience, and other involuntary disabilities, and deprived of settled peace.

The principle of obedience was wrought in me by the Holy Spirit, amid frequent struggles and painful apprehensions on account of the evil of inherent depravity. I was sincere and unreserved from the beginning, but I needed light to apply and strength to execute.

I had to learn the difference between *essential human nature* and "the carnal mind."

The one, according to God's design in His original creation of man, and in His "new creation" by the Holy Spirit, to be developed and utilized for its legitimate purposes; the other an extraneous diabolical thing to be destroyed by the might of the Almighty, and separated from us forever. Yet the carnal mind, though foreign, has so diffused itself through our whole being and so identified itself with every part of it, that it requires special divine enlightenment to enable us to discriminate clearly between these two opposite things. The human body has five senses. They are a part of God's creative ideal; hence essential and legitimate. It has three appetites, with the affections which connect them with our mental and moral constitution.

We have, also, mental appetences, or sensual desires and appetites, and their affections. The mental appetence for knowledge, the sinful lust of which would manifest itself in self-conceit, pedantry and pride. The mental appetence for property, the lust of which is covetousness and its train of abuses. The mental appetence for power, which in lustful excess results in tyranny and oppression; and so on, through a long list of this class, together with another class adapted to the relations we sustain to society, to the state, to the family, to our neighbors in general.

Our mental and moral constitution is specially endowed with higher attributes essential to our relations to God, and to eternity. All these belonged legitimately to the constitution of man before "sin entered," and will be retained in our sanctified being when "cleansed from all the filthiness of the flesh and spirit."

"The carnal mind" is that diabolical infusion which permeates all these appetites, appetences, attributes and affections, and fills them with enmity to God, and leads the

unsaved into all manner of misapplications, lustful excesses and abuses, dishonoring to God and destructive to man. Hence, one leading characteristic of holiness is light—divine light—to enable us to perceive clearly what the Holy Sanctifier has come to do for us—what to destroy and remove; what to retain, purify and adjust to their legitimate purposes, so that we may *receive* and *trust* the Lord Jesus for all that He came to do for us, and no more.

The principle of obedience must not only be *enlightened*, but must be in proportion to the enlightenment, *enlarged* to the measure of full concurrence in practical obedience to all perceivable duties in the field of enlarged vision; and must, moreover, be *perfected* so as to accept, at all times, the behests of God, covering all possibilities in His will, not those only which come within the *radius* of an enlarged vision, but those in the immeasurable margin beyond; not only our legal obligations to God and man as defined by the Decalogue, but the broadest application of the new commandment, as exemplified in the life and death of Jesus Christ.

On the eve of His departure from the world, in a solemn charge to His disciples, He said, "A new commandment give I unto you, that ye love one another as I have loved you." What was the measure of His love for us? Love up to the legal lines of the "Ten Commandments." On those legal principles, He would have stood on His rights, and would have executed judgment on us according to the law. He would have retained "His glory" and stayed in His own happy home in the bosom of His Eternal Father and sent us to the place "prepared for the devil," and for all his followers. But under the "new commandment," which don't antagonize our legal rights and duties, He voluntarily and gladly gave up His rights, and, under the weight of our wrongdoing, became obedient unto death—even the death of the cross.

To discriminate clearly *between temptation and sin* was another lesson I had to learn in the school of Christ, under the tuition of the Holy Spirit, Christ "was in all points tempted like as we are, yet without sin." It is not sin in us to be "tempted in all points like as He" was, but in yielding to temptation, which always entails sin and condemnation.

The theory of a *gradual growth out of sin into holiness* misled me, but I found from sad experience it was not in the nature of sin to grow out, but to grow in, and grow on, and bring forth fruit unto death, and

had to be restrained till totally extirpated by the Holy Sanctifier.

A *sincere spirit of legalism*, more than anything else, trammelled my faith, and prevented the Holy Spirit from "perfecting that which was 'lacking' in my faith." It was not theoretical, but practical legalism. I did not, for a moment, trust to anything I had done, but under cover of vows and covenants to be holy, I was really trusting to what I was going to do. To the best of my knowledge, I presented my body, my whole being, on God's altar, and worked myself nearly to death trying to be holy. I was often "blest" and comforted, and hoped, at the moment, that I had found the pearl of perfect love, but soon perceived I was mistaken. I had been "justified by faith," kept in a justified relation to God by faith; my ministry from its commencement had been attended by the soul-saving power of Jesus, and why I failed to cross over into the promised land of perfect love was a profound puzzle to me, but I was getting light and gathering strength in the struggle.

In the month of August, 1845, I attended a camp meeting on Fincastle Circuit, the old camp where my Presiding Elder, three years before, appointed me to the work of an itinerant minister. On my way to the camp-meeting, I saw that in connection with an entire consecration of my whole being to God, which I had been sincerely trying to do from the beginning, I should pay no particular attention to my emotional sensibilities, nor to their changes, nor to the "great blessings" I was daily receiving in answer to prayer, but should simply accept the Bible record of God's provisions and promises as an adequate basis of faith, and on the evidences contained in these divine credentials, *receive and trust* the Divine Saviour for all that He had come to do for me, and nothing less. I was then and there enabled to establish two essential facts: (1) To be true to Jesus Christ; (2) to receive and trust Him to be true to me. So there, on my horse in the road, I began to say more emphatically than ever before, "I belong to God. Every fibre of my being I consecrate to Him. I consent to perfect obedience. I have no power to do anything toward saving myself, but, in utter helplessness, I receive and trust Jesus for full salvation."

Then the tempter, wearing a garb of pious caution, said: "Take care, don't go too fast; there may be reservations in your consecration you don't think of."

I replied: "I surrender everything I can

think of, and everything I can't think of. I accept a principle of obedience that covers all possibilities in the will of God."

"But you don't feel anything different from your ordinary experience?"

"The word of God is sure. On the evidence it contains I *receive and trust* the Blessor without any stipulation as to the 'blessing' or the joyful feelings it may bring."

I went on to the camp-meeting, maintaining my two facts, as the Lord gave me power to do, without the aid of joyous emotional sensibility or "feeling."

My dear father was there as an earnest worker. I was delighted to be with him, for beside being a kind father, he was in Jesus a brother to me. I met many old friends at that meeting, for it was on the circuit I served the year preceding, and found many sources of real pleasure, but my struggle within was so severe, that I had but little enjoyment of any sort.

In conversation, one evening at that meeting, with "Aunt Eleanor Goodwin," a saintly woman, I said: "In the years of my unbelief and apostasy, I acquired such a habit of doubting, that I have never yet been able to fully conquer it."

Instantly the taunt of the tempter rang with an echo, through the domain of my spirit nature—"Can't, can't; you can't do it."

I saw that I had inadvertently made a concession, which Satan was using to defeat my faith, and I said: "Aunt Eleanor, in saying that 'I have not been able to conquer my old habit of doubting,' I see I have made a mistake. God commands us to believe and be saved. He don't command impossibilities, so in regard to believing—receiving Christ—for all that He has engaged to do for me, I have said 'I can't believe,' for the last time I *can do whatsoever He commands*: for He hath said: 'My grace is sufficient for thee.'" So I at once revised my spiritual vocabulary, and ignored all the 'can'ts,' "if's" and "buts," as used by doubters, in regard to the grand possibilities of the grace of God. That was a victory for my faith, but I felt no special cleansing power within.

At the close of the camp-meeting I returned to my circuit, steadily maintaining my facts. Through the series of my special services in Sweet Springs Valley, at Dan Wickline's, where we had the blessed work described in a previous chapter, and the series at Jake Wickline's on the mountain, and in the series of Sheriff C.'s neighborhood, I stood by my two facts, as Abraham stood by his offered sacrifice, in spite of

smothering darkness, and devouring fowls, but I felt no assurance of the Holy Spirit that I was sanctified wholly. I was not, though my consecration, so far as I know, was complete, but the point of self-conscious utter impotency where faith ceases to struggle, and reposes calmly on the bosom of Jesus, I had not quite reached.

One sleepless night, during my week of services with Daddy Perkins and his friend, who had come so far to attend the meetings, I said to myself: "What shall I do, a blank disappointment at C.'s next Wednesday night will be damaging to my reputation for judicious management and fidelity to truth, and preclude the possible achievement of greater soul-saving victories there? To preach at the two places, twenty miles apart, impossible!" In a moment, the old repeated fact went through me like an electric shock: "With God, all things are possible." I nestled up on the bosom of Jesus, and rested my weary heart near to the throbbing heart of infinite love and sympathy. I laughed and cried, and said: "Yes, all things are possible with God." He can arrange for two appointments at the same hour, twenty miles apart. I don't know how. He may have a dozen ways of doing it, and I will let Him do it in any way He may choose. Yes, and I will let Him do everything else He has engaged to do for me. I was not praying specially for holiness that night, but I rested my weary soul on the bosom of Jesus, and saw spread out before me an ocean of available soul-saving resources in God, and overheard the low whispers of my believing Spirit, saying: "Jesus saves me; He saves me now. Hallelujah!"

Satan was listening, and said: "Maybe He don't."

"But He does, and it is the easiest thing in the world for Him to save from all sin, wash my spirit clean, and make me a partaker to the fill 'of the divine nature.' I can't do any of it. He can do it all, and I will henceforth let Him attend to His own work in His own way." Instead of receiving a great blessing, I received the Great Blessor, as the bridegroom of my soul. I was fully united to Him in the bonds of mutual fidelity, confidence and love. I have, from that day to this, dwelt with Jesus, and verified the truth of "the record of God concerning His Son." Through the mistake of my eyes, ears, judgment and memory, I have given Him trouble enough, and myself, too, but He has wonderfully preserved me from sin, and led me to victory in a thousand battles in the rescue of perishing sinners in many

climes; and, strange as it may seem, the greatest Gospel achievements of my life have resulted from His overruling of some of my greatest mistakes.

I claim no exemption from the infirmities, temptations, trials and tribulations to which the children of God have been subjected through all the ages of the past, and cheerfully concur in God's providential adjustment of them for the correction, discipline and development of Christian character. To be sure, I have thus far been exempt from serious bodily illness since I was a lad of about fourteen years, and in about eighty voyages, long and short, at sea, have never been detained an hour by shipwreck or quarantine. I thankfully accept these providential mercies, but did not receive them in answer to prayer. I am not indifferent to such things, but I know not what is best for me, and Father does, so I prefer to leave all such things to the manifestation of His own pleasure, and appreciate them the more highly, in that I had not teased and begged and bothered Him about such things. Moreover, I don't want any exemption from, nor mitigation of, any hard discipline that God sees needful in character-building for eternity.

Paul was true to God, yet subject to the most severe discipline. He prayed for exemption, and God answered his prayer by saying: "My grace is sufficient for thee;" and Paul replied: "Most gladly, therefore, will I suffer." From that time on he "gloried in tribulation," even though at one time it killed him, and threw his mangled body to the Lystrian dogs; that gave his soul an opportunity to sweep up through midst of the spheres to the heaven of God and glorified souls, and take in visions of glory utterly indescribable, which fixed his residence henceforth more in heaven than on earth. He simply stayed on the earth after that on the principle of self-sacrifice, that he might be used in saving sinners, and building up the Church of God among men, and that he might furnish an example of patient sufferings, which, in his person, were in number, variety and depth, an aggregate equivalent of all the possible sufferings of all God's children, for a purpose outside of personal development, which he thus states: "That in me first, Jesus Christ might show forth all long-suffering for a pattern to them which hereafter believe on Him to life everlasting." One pattern of that sort was enough. One chart drawn from such an experience was sufficient for the safe navigation of the stormy sea of life from that day

till the Judgment Day. Therefore, while no loyal servant of God, as was Paul, is ever required to endure all, nor a hundredth part of what Paul suffered, yet every one is liable to any number or variety of Paul's aggregate of sufferings, as God may appoint as the portion of each one.

When the Church in Thessalonica was passing through great tribulations, Paul wrote them, saying: "I send Timotheus, our brother, and minister of God, and our fellow-laborer in the Gospel of Christ, to establish you and to comfort you concerning your faith; that no man should be moved by these afflictions, for yourselves know that we are appointed thereunto. For verily, when we were with you we told you before that we should suffer tribulation; even as it came to pass, and ye know." "God does not afflict willingly, nor grieve the children of men, but for our profit." "To be forewarned is to be forearmed." When tribulations come crashing down on us to know that we are appointed thereunto, "prepares us to endure them meekly and prove the sufficiency of the grace of God and the wisdom and kindness of God, when it yieldeth the peaceable fruits of righteousness to those who are exercised thereby."

The theory of a Pullman car passage to heaven, with the Great Physician on board, to exempt us, or immediately relieve us of all diseases, is a poor preparation for the stern realities of disciplinary sufferings on the Pauline line and its counterpart, that the suffering of protracted sickness is proof that the sufferer has entailed it by a sinful departure from God, puts a club into the hands of the "accuser of the brethren," with which he beats them to death.

So I don't pray for exemption from any afflictions or tribulations to which God may appoint me. My one concern requiring momentary watchfulness and prayer is to maintain intact the two essential facts before stated, to be at all times true to Jesus, and to receive and trust Him at all times to be true to me.

As for the tribulations to which I may be appointed, I ask no less, and desire no more than may come exactly with the range of God's will. We may, indeed, in what may appear to us as unbearable anguish, cry with the suffering Son of God: "Now is my soul troubled, and what shall I say?" Shall I say: "Father, save me from this hour?" But "there is a purpose in all this, for this cause came I unto this hour." "Father, glorify Thy name."

So, if we are true to God, and trust Jesus,

we have nothing to fear from without, and should not allow the innumerable changes in our emotional sensibilities to infringe the immutable principles of our covenant with God.

I grew "in grace and in the knowledge of God" before I was "purged from all iniquity," but much more rapidly afterward. When the obstructions to growth were removed, and my union with the infinite sap sources of the living vine was completed, then why should I not "grow up into Him in all things?"

Holiness, therefore, does not fix a limit to growth, but adjusts the conditions essential to a continuous "growing in grace and in the knowledge of our Lord and Saviour Jesus Christ," which is limitless and eternal.

Well, when I went to my preaching appointment next day, Father Perkins met me, and said: "Bro. Taylor, we can arrange for Wednesday night here, and you can go Wednesday and fill your appointment as announced, celebrate the marriage on Thursday, and return to us by Thursday night."

"All right, Father Perkins; let it be so written." So from a very small beginning God has been leading me along the high lines of human impossibilities from that day to the present moment. "Glory to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen."

STEAMER *Niemann*,

WM. TAYLOR.

ASCENDING THE CONGO,

August 3, 1879.

—*African News.*

Bishop Taylor's latest testimony, as given in a letter just received from him, and dated at Monrovia, January 25th:

"I am realizing, in a marvellous degree, the comforting presence of God. I have had sweet rest in Him for many weeks, and expect to continue through eternity. I don't expect to die and go to heaven to get heavenly rest; I have it now, and expect to live and labor yet for years indefinite, but have ceased to let my 'heart be troubled' about anything. I am accepting a double apportionment daily from God. 1. Jesus says: 'Sufficient unto the day is the evil thereof.' 2. 'Sufficient unto the evil and demands of every other sort, is the divine supply of grace.' This dispenses with all corrodings of the past, and all needless forebodings of the future, and wonderfully lightens the load of to-day. I have known, and in large measure realized, these things, ever since I was wholly sanctified, forty-four years ago, but I have stepped up to a higher degree of late! Glory to God!"

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